2:Armellada--22a M-5 (1933-1945) 1946 SS16 Pemon SS16

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A Gran Sabana family, whose children have been educated at the Mission.

2:Armellada--32a M-5 (1933-1945) 1946 SS16 Pemon SS16

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Mission natives happy and satisfied on a holiday.

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The missionary breaking ground to make it produce.

2:Armellada--42a M-5 (1933-1945) 1946 SS16 Pemon SS16

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Little Indian girls of the Mission in a dramatic performance.

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One of the many rivers which run through the Gran Sabana and a beautiful grove of moriche palms.

2:Armellada--53a M-5 (1933-1945) 1946 SS16 Pemon SS16

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With the greatest confidence does the missionary come into the presence of the natives, since they see in him their great benefactor.

2:Armellada--74b M-5 (1933-1945) 1946 SS16 Pemon SS16

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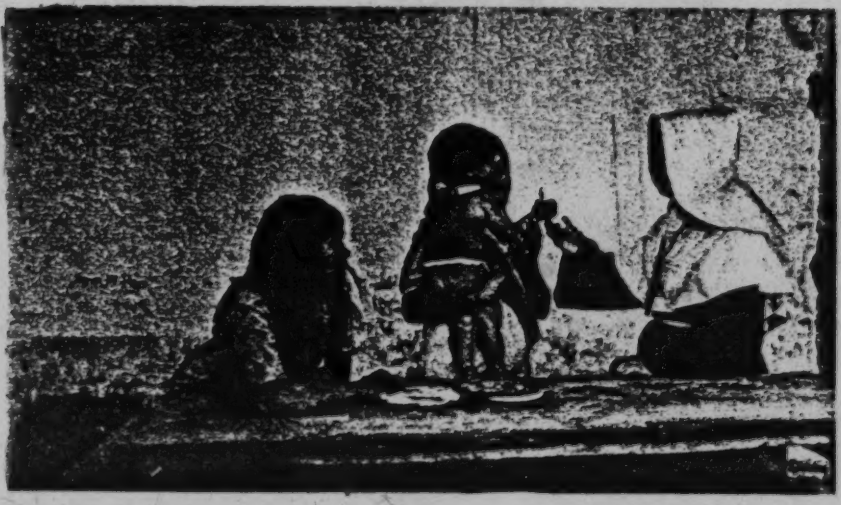

Native mothers with their children receiving gifts from a missionary sister.

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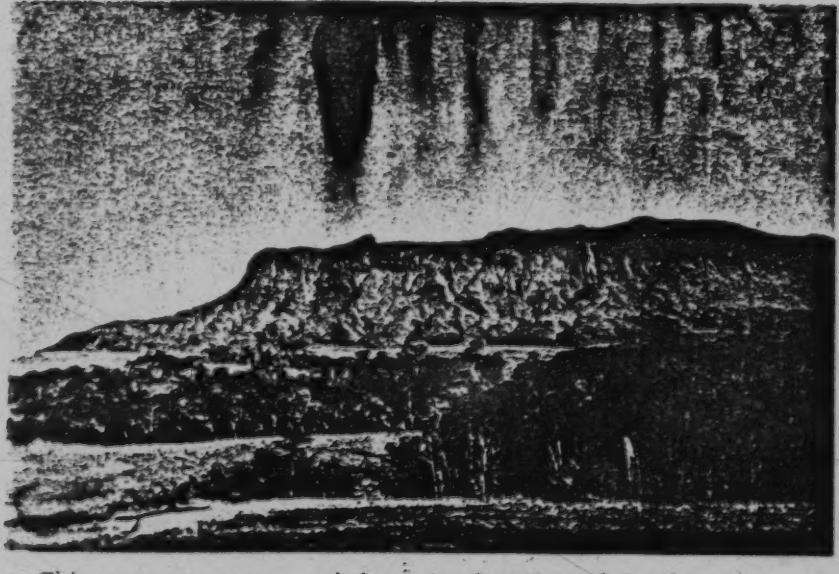

This great stone mass and these woods tell us of the secrets enclosed in the Gran Sabana.

2:Armellada--107a M-5 (1933-1945) 1946 SS16 Pemon SS16

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The native women of the Gran Sabana involved in their weaving.

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Fibers and weaving of the native women of the Gran Sabana.

2:Armellada--118a M-5 (1933-1945) 1946 SS16 Pemon SS16

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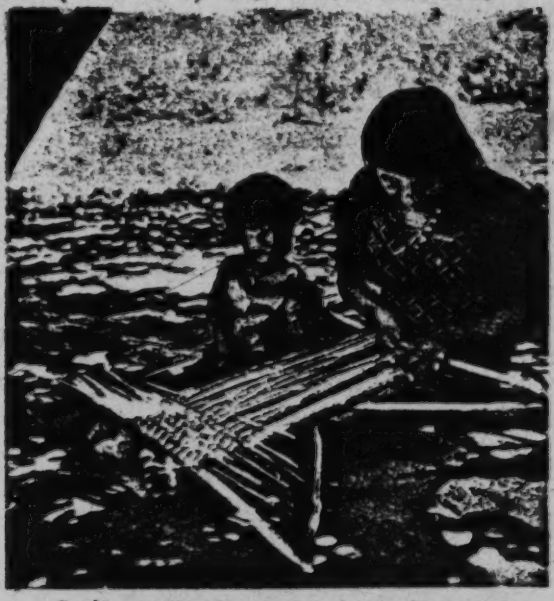

Rudimentary loom on which the Indian woman of the Sabana makes her clothes.

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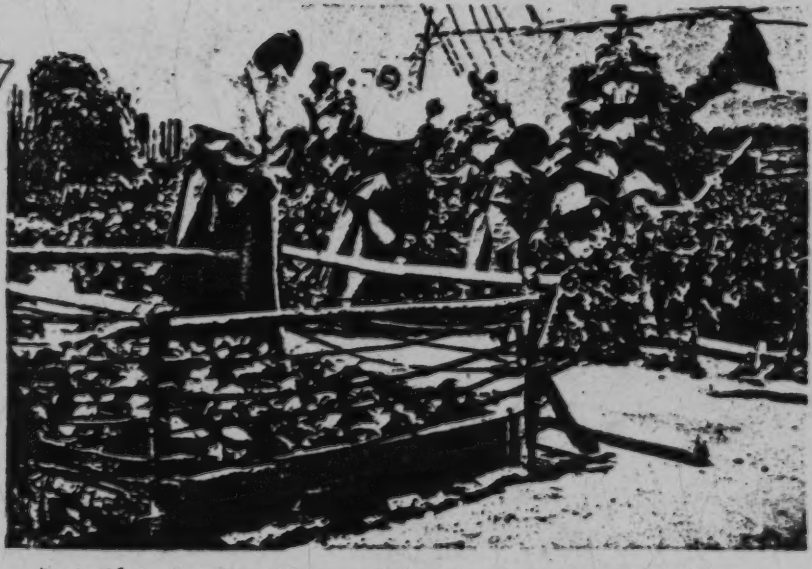

Beautiful plantings of greenery at the Capuchin Mission.

2:Armellada--129a M-5 (1933-1945) 1946 SS16 Pemon SS16

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In the midst of weaving under the supervision of the Missionary Sister.

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Next to the Mission Chapel these married couples of Venezuelan Sabana aborigines pose with the missionaries so that the public may recognize the work for country which is being carried out among them.

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Fig. 9 — Kamarakoto Dwelling.

The east end of Building A at Uruyén (see Map, Fig. 11) is seen to the left, a parapan essentially like that in Figs. 6-8. To the right is a corner of Building B, the work shelter belonging to this dwelling. A fishtrap hangs from its eaves.

5Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto
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5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

Fig. 24 — Grating Casave.
Kamarakoto woman at Uruyén grating the Manihot root on a grater, sama:ri, into a trough (moru).

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Fig. 25 – Pressing Casave.

Typical use of the Arekuna casave-press, tangoi' (Venezuelan Spanish "sebucán"). This woman is Taurepán, but the press and its use are identical among the Kamarakotos.

5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

415 177 The several recent expeditions have provided the Indians with a considerable supply of enameled pots and plates, glass bottles and large tin cans, as well as a few table knives, forks, and spoons. The supply is not yet by any means sufficient to replace the native objects and as far as I could learn they were not articles of trade before these expeditions brought them in. Enamelware pots, which substitute for the breakable native earthenware of difficult manufacture, are eagerly sought, but the other European objects in this category are not much valued and some acquired from a previous party had already been discarded in favor of native ware. Even empty gasoline cans, which are almost priceless among many primitive people, did not seem to be especially valued. With the single exception noted, their own articles are actually better for their uses to the Kamarakotos and will not be replaced unless their mode of life changes completely.

Furniture.

352 322 The only furniture, even speaking broadly, consists of benches, hammocks, and cradles. The native bench, aponoi?, is hewn from a block of wood, usually leaving four legs at the corners, not inserted but cut from the same block as the seat (see Fig. 30). These are always very low, generally only 5-10 cm. in height, as the Indians find higher seats uncomfortable. There is a higher and more complex bench, murei, but this is used only by piaches (see "Magic and Religion"). 576 Away from home, and often also at home, the Indians sit on their haunches rather than on a bench or on the ground, but every house does have one or two benches. They do not sit down to rest, but lie or sit in a hammock. (See Roth, 1924, Fig. 81 and accompanying text, for interesting data on the evolution and variation of benches in this broad area.)

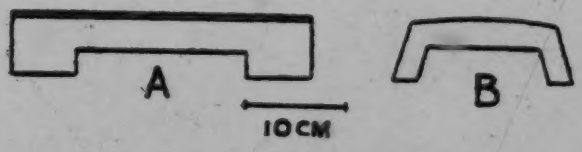

Fig. 30 — Kamarakoto Bench.
An aponoi?, hewn from a single block of wood.

573 582 As throughout tropical South America, all the Indians sleep in hammocks. Each individual has a hammock, kami, which he takes with him when traveling or visiting, and he never sleeps in any other way. The hammocks are made of

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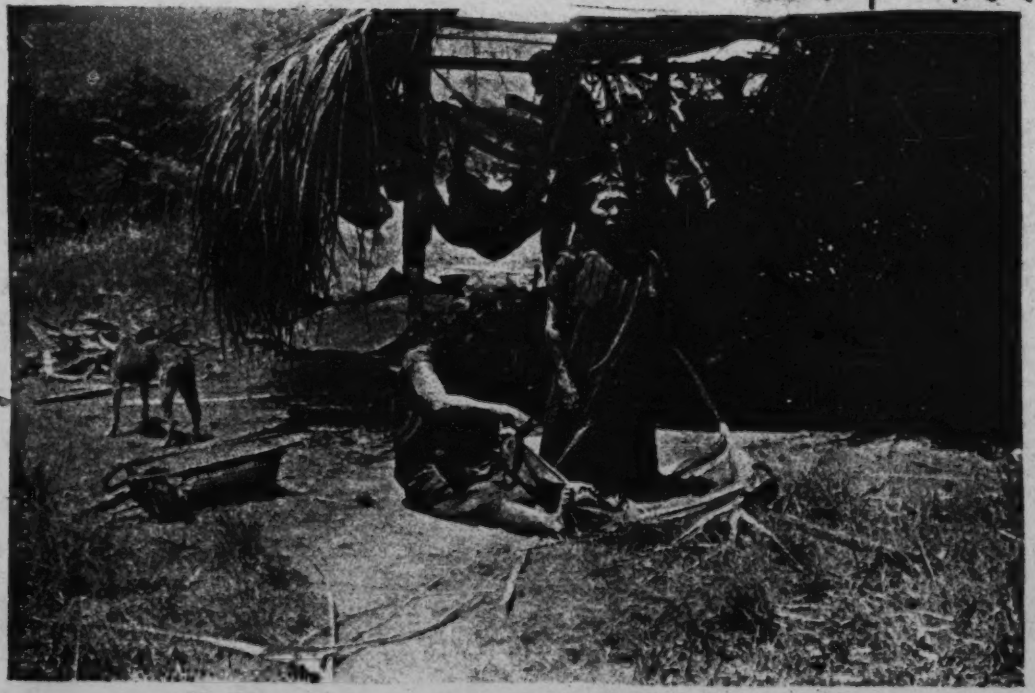

Fig. 31 — Kamarakoto Female Europeanized Costume.
Both women are wearing typical, bright red dresses made by themselves (the woman on the right is kneeling). The woman on the left is sewing a seam in characteristic fashion, holding the cloth with the toes and sewing toward the body.

5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

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Fig. 36 — Kamarakoto Spinning.
The whirling spindle has been dropped. The thread is held by the left hand and unspun cotton fed into it with the right.

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Fig. 42 – Kamarakoto Plaiting Loom.
The loom in Fig. 41A is here shown in use.

302 Women clip the hair in a bang across the forehead and let it grow down the back, although here, too, it may be bobbed. A few girls cut the hair in European male fashion ("boyish bob"), but this is exceptional. Many of the men now cut their hair short all around in the commonest European style, but others have a bang on the forehead and a bob around the back. In both sexes the hair usually is left free, without braiding or other special doing up, and [301] generally unparted. It is not native custom to wear anything in the way of ornament or headgear in or on the hair, except for special occasions like dances.

142 There is some tendency toward abdominal protrusion, so common everywhere among starch-eating and often parasitized tropical peoples, but it is seldom pronounced and often practically absent. Some children and adults of both sexes have slender and graceful figures even in this respect and practically 141 all are otherwise beautifully built. The average height of the men is 160 centimeters (5 feet 3 inches) and of the women 147 centimeters (4 feet 10 inches), while the average male weight is about 56 kilos (124 pounds) and female weight about 47 kilos (104 pounds). The tallest Kamarakoto seen, a man of course, measured 168 1/2 centimeters (5 feet 6 inches) and the heaviest, also a man but not quite so tall, weighed about 63 kilos (140 pounds), although one man of the same stock but from outside the central group weighed about 70 kilos 142 (155 pounds). These Indians are thus small, by our standards, although they are not pygmies and are indeed rather large as Guayana Caribs go, as will be shown below. No definite obesity was seen, and striking thinness is almost equally rare.

[291] The feet, never in shoes and seldom in sandals, naturally tend to be broad and the toes, particularly the great toe, are divergent and mobile (Fig. 93). ● [518] They are used as extra fingers for many kinds of work, such as holding cloth when sewing or to pick up or pass along small objects without bothering to bend over.

304 Aside from tattooing and ear-piercing, mentioned on a previous page, 184 intentional mutilation or deformation is not practiced and even these relatively mild mutilations are indulged in only by a minority of the tribe. Unintentional 732 deformities are likewise unusual although I do not believe that deformed infants [847] are killed (information on this ticklish point is not reliable, but the fact that a few individuals are deformed suggests that the native claim is true). Out of 64 Kamarakotos definitely recorded in detail and about that many more examined more casually, one young adult had one short leg, apparently from an early fracture, another had the right external ear congenitally absent, a child (brother of the congenitally deformed young man just mentioned) had a deformity of the sternum, probably congenital, and another child had the eyes slightly crossed. These were all males and no deformed females were seen. Intellectual deformities, either lesions or intelligence below the normal range, are quite lacking as far as was observed. There are no mentally pathological or psychotic individuals

[Text continues on p. 286]